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1001 Quotes By and About Jews

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551

Rabbi Julius T. Loeb a Jewish Zionist leader in Washington was reported in "Who's Who in the Nation's Capital," 1929-1930, as referring to Jerusalem as "The Head Capital of the United States of the World."

552

"Until mankind heeds the message on the Hebrew trumpet blown, and the faith of the whole world's people is the faith that is our own." (Jewish Poet, Israel Zangwill)

553

"New World Order: The Rise of the Region-State" (Title of article by Kenichi Ohmae, political reform leader in Japan, in the Wall Street Journal (August 1994)).

554

"The Nations will exhort to tranquility. They will be ready to sacrifice everything for peace, but we will not give them peace until they openly acknowledge our International Super- Government, and with Submissiveness." (Zionist Congress at Basle in 1897)

555

"The task of the proletariat is to create a still more powerful fatherland with a far greater power of resistance, the Republican United States of Europe, as the foundation of the United States of the World." (Leon Trotzky (Bronstein), Bolshevism and World Peace, 1918)

556

"One of the major reasons for my visit to the United States is to interest Americans in the beautification of Jerusalem, the Capital of the World, no less than the Capital of Israeli." (Mayor of Jerusalem, South African Jewish Times of 14th March, 1952)

557

"No one pretends that a Japanese or Indian child is English because it was born in England. The same applies to Jews." (Jewish World, London September 22, 1915)

558

"It is the Jew who lies when he swears allegiance to another faith; who becomes a danger to the world." (Rabbi Stephen Wise, New York Tribune, March 2, 1920).

559

"We are Jews and nothing else. A nation within a nation." (Dr. Chaim Weisman, Jewish Zionist leader in his pamphlet, (Great Britain, Palestine and the Jews.)

560

"A Jew remains a Jew. Assimilation is impossible, because a Jew cannot change his national character. Whatever he does, he is a Jew and remains a Jew. The majority has discovered this fact, but too late. Jews and Gentiles discover that there is no issue. Both believed there was an issue. There is none." (The Jews, Ludwig Lewisohn, in his book "Israel," 1926)

561

"A Jewish question exists, and there will be one as long as the Jews remain Jews. It is an actual fact that the Jews fight against the Catholic Church. They are free thinkers, and constitute a vanguard of Atheism, Bolshevism and Revolution...One should protect one's self against the evil influence of Jewish morals, and particularly boycott the Jewish Press and their demoralizing publications." (Pastoral letter issued in 1936. "An Answer to Father Caughlin's Critics," page 98)

562

Max Nordau, a Jew, speaking at the Zionist Congress at Basle in August 1903, made this astonishing "prophecy": Let me tell you the following words as if I were showing you the rungs of a ladder leading upward and upward: Herzl, the Zionist Congress, the English Uganda proposition, THE FUTURE WAR, the peace conference, WHERE WITH THE HELP OF ENGLAND A FREE AND JEWISH PALESTINE WILL BE CREATED." (Waters Flowing Eastward, p. 108)

563

"Once we perceive that it is Judaism which is the root cause of antisemitism, otherwise irrational or inexplicable aspects of antisemitism become rationally explicable...Only something representing a threat to the core values, allegiances and beliefs of others could cause such universal, deep and lasting hatred. This Judaism has done..." (Why the Jews: by Denis Prager and Joseph Telushkin, 1985)

564

Walther Rathenau, the Jewish banker behind the Kaiser, writing in the German *Weiner Frei Presse*, December 24th, 1912, said: "Three hundred men, each of whom knows all the other, govern the fate of the European continent, and they elect their successors from their entourage." Confirmation of Rathenau's statement came twenty years later in 1931 when Jean Izoulet, a prominent member of the Jewish Alliance Israelite Universelle, wrote in his *Paris la Capitale des Religions*: "The meaning of the history of the last century is that today 300 Jewish financiers, all Masters of Lodges, rule the world." (*Waters Flowing Eastward*, p. 108)

565

"The ultimate cause of antisemitism is that which has made Jews Jewish - Judaism. There are four basic reasons for this and each revolves around the Jewish challenge to the values of non Jews...By affirming what they considered to be the one and only God of all mankind, thereby denying legitimacy to everyone else's gods, the Jews entered history; and have often been since, at war with other people's cherished values. And by continually asserting their own national identity in addition or instead of the national identity of the non-Jews among whom they lived, Jews have created or intensified anti-Semitic passions...This attempt to change the world, to challenge the gods, religious or secular, of the societies around them, and to make moral demands upon others...has constantly been a source of tension between Jews and non-Jews..."

566

"The Final Act of the Uruguay Round, marking the conclusion of the most ambitious trade negotiation of our century, will give birth - in Morocco - to the World Trade Organization, the third pillar of the New World Order, along with the United Nations and the International Monetary Fund." (Part of full-page advertisement by the government of Morocco in the *New York Times* (April 1994)).

567

Count Czernin, Austrian foreign minister wrote: "This Russian bolshevism is a peril to Europe, and if we had the power, beside securing a tolerable peace for ourselves, to force other countries into a state of law and order, then it would be better to have nothing to do with such people as these, but to march on Petersburg and arrange matters there. Their leaders are almost all of them Jews, with altogether fantastic ideas, and I do not envy the country that is government by them. The way they begin is this: Everything in the

least reminiscent of work, wealth, and culture, must be destroyed, and the Bourgeoisie [Middle Class] Exterminated. Freedom and equality seem no longer to have any place on their program: only a bestial suppression of all but the proletariat itself." (Waters Flowing Eastward, p. 46-47)

568

"The principal characteristic of the Jewish religion consists in its being alien to the Hereafter, a religion, as it were, solely and essentially worldly. (Werner Sombart, *Les Juifs et la vie économique*, p. 291).

569

"Amongst the spectacles to which 20th century invites us must be counted the final settlement of the destiny of European Jews. There is every evidence that, now that they have cast their dice, and crossed their Rubicon, there only remains for them to become masters of Europe or to lose Europe, as they lost in olden times, when they had placed themselves in a similar position (Nietzsche). (The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 119).

570

Good News From Auschwitz!

The following is from Australia's A.N.M., P.O. Box 40, Summer Hill, N.S.W. 2130:

Dear Respected Reader: Since 1945 there have been many conflicting claims concerning the numbers of Jewish people (and others) who died at Auschwitz-Birkenau (Oswiecim, concentration camp). However, it is only recent research and access to hitherto unavailable documents, that these numbers have drastically lowered, possibly indicating that more of our people survive. Perhaps the 6 mills often publicized (though our best figure is 4.3 million) may also need to be revised lower, we hope so.

Dr. Nathan Nussbaum, Honorary Director, Centre for Jewish Holocaust Studies.

According to official documents in the French Republic (institute for the Examination of War-criminals) the number that died in Auschwitz was:
8,000,000

According to the French daily newspaper "Le Monde" (20 April, 1978):
5,000,000

According to the memorial plaque on the gas-chamber monument at Auschwitz-Birkenau (later removed in 1990 by the Polish Government):
4,000,000

According to the "confession" of Rudolf Hoess, the last commandant of Auschwitz. G.V. interrogation record and written statement before his "suicide": 3,000,000

According to a statement by Yeduha Bauer, Director of the Institute for Contemporary Jewry at the Hebrew University, Jerusalem: 1,600,000

According to "La Monde" (1 September 1989): 1,433,000

According to Prof. Raul Hilberg (Professor for Holocaust Research, and author of the book, "The Annihilation of European Jewry," 2nd. ed. 1988: 1,250,000

According to Polish historians, G.V. DPA - Report of July 1990 and corresponding public announcements: 1,100,000

According to Gerald Reitlinger, author of "Die Endlbus": 850,000

In the autumn of 1989 the Soviet President Mikhail Gorbachev opened Soviet archives, and the public saw for the first time, the complete register of deaths at Auschwitz - which speaks as a key document of 74,000 dead.

571

"Rollin, Pierred Leroux, and a group of socialists, among whom was Maurice Joly [His father was Philippe Lambert Joly, born at Dieppe, Attorney-General of the Jura under Louis-Philippe for ten years. His mother Florentine Corbara Courtois, was the daughter of Laurent Courtois, paymaster-general of Corsica, who had an inveterate hatred of Napoleon I. Maurice Joly was born in 1831 at Lons-le-Saulnier and educated at Dijon: there he had begun his law studies, but left for Paris in 1849 to secure a post in the Ministry of the Interior under M. Chevreau and just before the coup d'etat. He did not finish his law studies till 1860. [Committed suicide in 1878].

Joly, some thirty years younger than Cremieux, with an inherited hatred of the Bonapartes, seems to have fallen very largely under his influence. Through Cremieux, Joly became acquainted with communists and their writings. Though, until 1871 when his ambition for a government post turned him into a violent communist, he had not in 1864 gone beyond socialism, he was so impressed with the way they presented their arguments that he could not, if the chance were offered, refrain from imitating it.

And this chance came in 1864-1865, when his hatred of Napoleon, whetted by Cremieux, led him to publish anonymously in Brussels the Dialogues aux Enfers entre Machiavelli et Montesquieu. In this work he tells us, 'Machiavelli represents the policy of Might, while Montesquieu stands for that of Right: Machiavelli will be Napoleon, who will himself describe his abominable policy.' It was natural that he should choose the Italian Machiavelli to stand for Bonaparte, and the Frenchman Montesquieu, for the ideal statesman: it was equally natural that he should put in the mouth of Machiavelli some of the same expressions which Venedey had put in it, and which Joly had admired. His own view was: 'Socialism seems to me one of the forms of a new life for the people emancipated from the traditions of the old world. I accept a great many of the solutions offered by socialism; but I reject communism, either as a social factor, or as a political institution. Communism is but a school of socialism. In politics, I understand extreme means to gain one's ends, in that at least, I am a Jacobin.'

572

"One can trace Jewish influence in the last revolutionary explosions in Europe. An insurrection has taken place against traditions, religion and property, the destruction of the Semitic principle, the extirpation of the Jewish religion, either under its Mosaic or Christian form, the natural equality of men and the annulment of property are proclaimed by the secret societies which form the provisional government, and men of the Jewish race are found at the head of each of them. The People of God [The Jews god is Satan] cooperate with atheists, the most ardent accumulators of property link themselves with communists. the select and chosen race walks hand in hand with the scum of the lower castes of Europe. And all this because they wish to destroy this Christianity..." (The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 120-121)

573

"There was no opposition organized against Bela Kun. Like Lenin he surrounded himself with commissaries having absolute authority. of the 32 principle commissaries 25 were Jews, a proportion nearly similar to that in Russia. The most important of them formed a Directory of five: Bela Kun alias Kohn, Bela Vaga (Weiss), Joseph Pogany (Schwartz), Sigismond Kunfi (Kunstatter), and another. Other chiefs were Alpari and Szamuely who directed the Red Terror, as well as the executions and tortures of the bourgeoisie." (A report on revolutionary activities published by a committee of the Legislature of New York, presided over by Senator Lusk; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 124)

574

"We Jews had more power than you Americans had during the War [World War I]." The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, p. 205)

575

"With him (Bela Kun) twenty six commissaries composed the new government [of Hungary], out of the twenty six commissaries eighteen were Jews. An unheard of proportion if one considers that in Hungary there were altogether 1,500,000 Jews in a population of 22 million. Add to this that these eighteen commissaries had in their hands the effective direction of government. The eight Christian commissaries were only confederates. In a few weeks, Bela Kun and his friends had overthrown in Hungary the age-old order and one saw rising on the banks of the Danube a new Jerusalem issued from the brain of Karl Marx and built by Jewish hands on ancient thoughts.

For hundreds of years through all misfortunes a Messianic dream of an ideal city, where there will be neither rich nor poor, and where perfect justice and equality will reign, has never ceased to haunt the imagination of the Jews. In their ghettos filled with the dust of ancient dreams, the uncultured Jews of Galicia persist in watching on moonlight nights in the depths of the sky for some sign precursor of the coming of the Messiah. Trotsky, Bela Kun and the others took up, in their turn, this fabulous dream. But, tired of seeking in heaven this kingdom of God which never comes, they have caused it to descend upon earth (sic)." (J. and J. Tharaud, Quand Israel est roi, p. 220.

Pion Nourrit, Paris, 1921, The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 123)

576

"Three hundred men, who all know each other direct the economic destinies of the Continent and they look for successors among their friends and relations. This is not the place to examine the strange causes of this strange state of affairs which throws a ray of light on the obscurity of our social future." (Walter Rathenau; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 169)

577

"Szamuely travelled about Hungary in his special train; an eye witness gives the following description: 'This train of death rumbled through the Hungarian night, and where it stopped, men hung from trees, and blood flowed in the streets. Along the railway line one often found naked and mutilated corpses. Szamuely passed sentence of death in the train and those forced to enter it never related what they had seen. Szamuely lived in it constantly, thirty Chinese terrorists watched over his safety; special executioners accompanied him. The train was composed of two saloon cars, two first class cars reserved for the terrorists and two third class cars reserved for the victims. In the later the executions took place. the floors were stained with blood. the corpses were thrown from the windows while Szamuely sat at his dainty little writing table, in the saloon car upholstered in pink silk and ornamented with mirrors. A single gesture of his hand dealt out life or death.'" (C. De Tormay, Le livre proscrit, p. 204. Paris, 1919, The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 122)

578

"From the strictly financial point of view, the most disastrous events of history, wars or revolutions, never produce catastrophes, the manipulators of money can make profit out of everything provided that they are well-informed before-hand...It is certain that the Jews scattered over the whole surface of the globe are particularly well placed in this respect." (G. Batault, Le probleme juif; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 136)

579

"Eleven small men have made the revolution (In Munich, Germany, 1918), said Kurt Eisner in the intoxication of triumph to his colleague the Minister Auer. It seems only just to preserve a lasting memory of these small men; they are the Jews Max Lowenberg, Dr. Kurt Rosenfeld, Caspar Wollheim, Max Rothschild, Karl Arnold, Kranold, Rosenhek, Birenbaum, Reis and Kaiser. Those ten men with Kurt Eisner van Israelovitch were at the head of the Revolutionary Tribunal of Germany. All the eleven, are Free Masons and belong to the secret Lodge N. 11 which had its abode at Munich No 51 Briennerstrasse." (Mgr Jouin, Le peril judeo- maçonique, t. I, p. 161; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p.125)

580

"Masonry is a Jewish institution, whose history, degrees, charges, passwords and explanation are Jewish from beginning to end." (Quoted from Gregor Shwarz Bostunitch: *die Freimaurerei*, 1928; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, P. 101)

581

"Freemasonry was a good and sound institution in principle, but revolutionary agitators, principally Jews, taking advantage of its organization as a secret society, penetrated it little by little. They have corrupted it and turned it from its moral and philanthropic aim in order to employ it for revolutionary purposes. This would explain why certain parts of freemasonry have remained intact such as English masonry.

In support of this theory we may quote what a Jew, Bernard Lazare has said in his book: *l'antisemitisme*: 'What were the relations between the Jews and the secret societies? That is not easy to elucidate, for we lack reliable evidence. Obviously they did not dominate in these associations, as the writers, whom I have just mentioned, pretended; they were not necessarily the soul, the head, the grand master of masonry as Gougenot des Mousseaux affirms. It is certain however that there were Jews in the very cradle of masonry, kabbalist Jews, as some of the rites which have been preserved prove.

It is most probable that, in the years which preceded the French Revolution, they entered the councils of this sect in increasing numbers and founded secret societies themselves. There were Jews with Weishaupt, and Martinez de Pasqualis. A Jew of Portuguese origin, organized numerous groups of illuminati in France and recruited many adepts whom he initiated into the dogma of reinstatement. The Martinezist lodges were mystic, while the other Masonic orders were rather rationalist; a fact which permits us to say that the secret societies represented the two sides of Jewish mentality: practical rationalism and pantheism, that pantheism which although it is a metaphysical reflection of belief in only one god, yet sometimes leads to cabalistic tehurgy. One could easily show the agreements of these two tendencies, the alliance of Cazotte, of Cagliostro, of Martinez, of Saint Martin, of the comte de St. Bermain, of Eckartshausen, with the Encyclopedists and the Jacobins, and the manner in which in spite of their opposition, they arrived at the same result, the weakening of Christianity. That will once again serve to prove that the Jews could be good agents of the secret societies, because the doctrines of these societies were in agreement with their own doctrines, but not that they were the originators of them." (Bernard Lazare, *l'Antisemitisme*. Paris, Chailley, 1894, p. 342; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, pp. 101-102).

582

"There is a hidden power behind that 'Nameless Beast' (the revolutionary spirit) which is the secret of his (Jewish) amazing achievements; but it is the very power that the average Englishman refuses to take into account. There are elaborate organizations all over the country for dealing with the red peril, but which of these show a vision sufficiently clear to detect the force behind

it, or if detecting, the courage to fight it? Yet so long as this question is evaded, so long will the Beast continue to march forward and triumph.

>From time immemorial the cabalistic Jews have had their great adepts, who have succeeded in their quest for hidden knowledge, and mastered certain secrets of nature; and who, having thus acquired occult powers, have used those powers for the furtherance of their own political aims. These aims were carried out in the lodges of continental masonry and other secret societies, and we have it on the authority of Disraeli himself that these Jews were found at the head of every one of these (Quoted in Patriot, June 9 and July 21, 1927).

583

"This reminds me of what Mentor writing in the Jewish Chronicle in the time of the Russian Revolution said on the same subject: Indeed, in effect, it was the same as what Mr. Cox now says. After showing that Bolshevism by reason of the ruthless tyranny of its adherents was a serious menace to civilization Mentor observed: 'Yet none the less, in essence it is the revolt of peoples against the social state, against the evil, the iniquities that were crowned by the cataclysm of the war under which the world groaned for four years.' And he continued: 'there is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism...' (The Ideals of Bolshevism, Jewish World, January 20, 1929, No. 2912; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 127)

584

"Now as we have already seen, these occult powers were undoubtedly behind the illuminised Grand Orient and the French Revolution; also behind Babeuf and his direct successors the Bolsheviks.

The existence of these powers has never been questioned on the continent: The Catholic church has always recognized the fact, and therefore, has forbidden her children under pain of excommunication, to belong to any order of freemasonry or to any other secret society. But here in England [and in America], men are apt to treat the whole thing with contempt, and remind us that, by our own showing, English masonry is a totally different thing from the continental in so far as it taboos the discussion of religion and politics in its lodges.

That is perfectly true, and no English mason is permitted to attend a lodge meeting of the Grand Orient or of any other irregular masonry. But it is none the less true that Thomas Paine, who was in Paris at the time of the revolution, and played an active part in it, returned to this country and established eight lodges of the Grand Orient and other revolutionary societies (V. Robinson, Proofs of a Conspiracy).

But that is not all. There are occult societies flourishing in England today, such as the Theosophical society, under Mrs. Besant, with its order of the Star in the East, and order of the Round Table. Both the latter are, under the leadership of Krishnamurti, vehicles for the manifestation of their Messiah, or World Teacher. These are associated with the continental masons, and

claim to be under the direct influence of the grand Masters, or the great white Lodge, Jewish Cabbalists.

Co-masonry is another branch of Mrs. Besant Theosophical society, and in February 1922, the alliance between this and the Grand Orient was celebrated at the grand Temple of the Droit Humain in Paris.

Also the Steincrites 'Anthroposophical Society' which is Rosicrucian and linked with continental masonry. Both this and Mrs. Besant groups aim at the Grand Orient 'united States of Europe.'

But there is another secret society linked to Dr. Steiner's movement which claims our attention here: The Stella Matutina. This is a Rosicrucian order of masonry passing as a 'high and holy order for spiritual development and the service of humanity,' but in reality a 'Politico pseudo-religious society of occultists studying the highest practical magic.'

And who are those who belong to this Stella Matutina? English clergymen! Church dignitaries! One at least of the above named Red Clergy! Clerical members of a religious community where young men are being trained for the ministry! The English clergymen and others are doubtless themselves dupes of a directing power, unknown to them, as are its ultimate aims. The Stella Matutina had amongst its members the notorious Aleister Crowley, who, however was expelled from the London order. He is an adept and practices magic in its vilest form. He has an order the O.T.O. which is at the present time luring many to perdition. The Sunday Express and other papers have exposed this unblushing villainy.

There is another interesting fact which shows the connection between occultism and communism. In July 1889 the International Worker's Congress was held in Paris, Mrs. Besant being one of the delegates. Concurrently, the Marxists held their International Congress and Mrs. Besant moved, amid great applause, for amalgamation with them. And yet another International Congress was then being held in Paris, to wit, that of the Spiritualist. The delegates of these occultists were the guests of the Grand Orient, whose headquarters they occupied at 16, rue Cadet. The president of the Spiritualists was Denis, and he has made it quite clear that the three congresses there came to a mutual understanding, for, in a speech which he afterwards delivered, he said: 'The occult Powers are at work among men. Spiritism is a powerful germ which will develop and bring about transformation of laws, ideas and of social forces. It will show its powerful influence on social economy and public life.' (The Nameless Beast, by Chas. H. Rouse, p. 15-17, Boswell, London, 1928; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 111-112)

585

"When the Jew applies his thought, his whole soul to the cause of the workers and the despoiled, of the disinherited of this world, his fundamental quality is that he goes to the root of things. In Germany he becomes a Marx and a Lasalle, a Haas and an Edward Bernstein; in Austria Victor Adler, Friedrich Adler; in Russia, Trotsky. Compare for an instant the present situation in Germany and Russia: the revolution there has liberated creative forces, and admire the quantity of Jews who were there ready for active and immediate service. Revolutionaries, Socialists, Mensheviks, Bolsheviks, Majority or Minority Socialists, whatever name one assigns to them, all are Jews and one finds them as the chiefs or the workers IN ALL

REVOLUTIONARY PARTIES." (Rabbi J.L. Manges, speaking in New York in 1919; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, p. 128)

586

"One can say without exaggeration that the great Russian social revolution has been made by the hand of the Jews. Would the somber, oppressed masses of Russian workmen and peasants have been capable by themselves of throwing off the yoke of the bourgeoisie. No, it was especially the Jews who have led the Russian proletariat to the Dawn of the International and who have not only guided but still guide today the cause of the Soviets which they have preserved in their hands. We can sleep in peace so long as the commander-in-chief of the Red Army of Comrade Trotsky. It is true that there are now Jews in the Red Army serving as private soldiers, but the committees and Soviet organizations are Jewish. Jews bravely led to victory the masses of the Russian proletariat. It is not without reason that in the elections for all the Soviet institutions Jews are in a victorious and crushing majority...

The Jewish symbol which for centuries has struggled against Capitalism (CHRISTIAN) has become that also of the Russian Proletariat. One may see it in the adoption of the Red Five- Pointed Star which has been for long, as one knows, the symbol of Zionism and Judaism. Behind this emblem marches victory, the death of parasites and of the bourgeoisie..." (M. Cohen, in the *Communist of Kharkoff*, April 1919; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, pp. 128-129)

587

"I know of nothing more cynical than the attitude of European statesmen and financiers towards the Russian muddle. Essentially it is their purpose, as laid down at Genoa, to place Russia in economic vassalage and give political recognition in exchange. American business is asked to join in that helpless, that miserable and contemptible business, the looting of that vast domain, and to facilitate its efforts, certain American bankers engaged in mortgaging the world are willing to sow among their own people the fiendish, anti-democratic propaganda of Bolshevism, subsidizing, buying, intimidating, cajoling. There are splendid and notable exceptions but the great powers of the American-Anglo-German financing combinations have set their faces towards the prize displayed by a people on their knees. Most important is the espousal of the Bolshevik cause by the grope of American, Anglo-German bankers who like to call themselves international financiers to dignify and conceal their true function and limitation. Specifically the most important banker in this group and speaking for this group, born in Germany as it happens, has issued orders to his friends and associates that all must now work for Soviet recognition." (Article by Samuel Gompers, *New York Times*, May 7, 1922; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, p. 133)

588

"The mode of government which is the most propitious for the full development of the class war, is the demagogic regime which is equally

favorable to the two fold intrigues of Finance and Revolution. When this struggle is let loose in a violent form, the leaders of the masses are kings, but money is god: the demagogues are the masters of the passions of the mob, but the financiers are the master of the demagogues, and it is in the last resort the widely spread riches of the country, rural property, real estate, which, for as long as they last, must pay for the movement.

When the demagogues prosper amongst the ruins of social and political order, and overthrown traditions, gold is the only power which counts, it is the measure of everything; it can do everything and reigns without hindrance in opposition to all countries, to the detriment of the city of the nation, or of the empire which are finally ruined.

In doing this do not financiers work against themselves? It may be asked: in destroying the established order do not they destroy the source of all riches? This is perhaps true in the end; but whilst states which count their years by human generations, are obliged in order to insure their existence to conceive and conduct a far-sighted policy in view of a distant future, Finance which gets its living from what is present and tangible, always follows a short-sighted policy, in view of rapid results and success without troubling itself about the morrows of history." (G. Batault, *Le probleme juif*, p. 257; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, pp. 135-136)

589

"It is not unnaturally claimed by Western Jews that Russian Jewry, as a whole, is most bitterly opposed to Bolshevism. Now although there is a great measure of truth in this claim, since the prominent Bolsheviks, who are preponderantly Jewish, do not belong to the orthodox Jewish Church, it is yet possible, without laying ones self open to the charge of antisemitism, to point to the obvious fact that Jewry, as a whole, has, consciously or unconsciously, worked for and promoted an international economic, material despotism which, with Puritanism as an ally, has tended in an ever-increasing degree to crush national and spiritual values out of existence and substitute the ugly and deadening machinery of finance and factory. It is also a fact that Jewry, as a whole, strove with every nerve to secure, and heartily approved of, the overthrow of the Russian monarchy, which they regarded as the most formidable obstacle in the path of their ambitions and business pursuits. All this may be admitted, as well as the plea that, individually or collectively, most Jews may heartily detest the Bolshevik regime, yet it is still true that the whole weight of Jewry was in the revolutionary scales against the Czar's government. It is true their apostate brethren, who are now riding in the seat of power, may have exceeded their orders; that is disconcerting, but it does not alter the fact. It may be that the Jews, often the victims of their own idealism, have always been instrumental in bringing about the events they most heartily disapprove of; that perhaps is the curse of the Wandering Jew." (W.G. Pitt Rivers, *The World Significance of the Russian Revolution*, p. 39, Blackwell, Oxford, 1921; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, pp. 134-135)

590

The Jew Weininger, has explained why so many Jews are communists: "Communism is not only a national belief but it implies the giving up of real

property especially of landed property, and the Jews, being international, have never acquired the taste for real property. They prefer money, which is an instrument of power." (The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 137)

591

"The socialist intellectual may write of the beauties of nationalization, of the joy of working for the common good without hope of personal gain: the revolutionary working man sees nothing to attract him in all this. Question him on his ideas of social transformation, and he will generally express himself in favor of some method by which he will acquire something he has not got; he does not want to see the rich man's car socialized by the state, he wants to drive about in it himself. The revolutionary working man is thus in reality not a socialist but an anarchist at heart. Nor in some cases is this unnatural. That the man who enjoys none of the good things of life should wish to snatch his share must at least appear comprehensible. What is not comprehensible is that he should wish to renounce all hope of ever possessing anything." (N.H. Webster, Secret Societies and Subversive Movement, p. 327; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 138)

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"Russia was the only country in the world in which the directing class opposed an organized resistance to universal Judaism. At the head of the state was an autocrat beyond the reach of parliamentary pressure; the high officials were independent, rich, and so saturated with religious (Christian) and political traditions that Jewish capital, with a few rare exceptions, had no influence on them. Jews were not admitted in the services of the state in judiciary functions or in the army. The directing class was independent of Jewish capital because it owned great riches in lands and forest. Russia possessed wheat in abundance and continually renewed her provision of gold from the mines of the Urals and Siberia. The metal supply of the state comprised four thousand million marks without including the accumulated riches of the Imperial family, of the monasteries and of private properties. In spite of her relatively little developed industry, Russia was able to live self-supporting. All these economic conditions rendered it almost impossible for Russia to be made the slave of international Jewish capital by the means which had succeeded in Western Europe.

If we add moreover that Russia was always the abode of the religious and conservative principles of the world, that, with the aid of her army she had crushed all serious revolutionary movements and that she did not permit any secret political societies on her territory, it will be understood, why world Jewry, was obliged to march to the attack of the Russian Empire." (A. Rosenbert in the Weltkampf, July 1, 1924; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 139)

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"There is little resemblance between the mystical and undecided Slav, the violent but tradition living Magyar, and the heavy deliberate German. And yet Bolshevism wove the same web over them all, by the same means and

with the same tokens. The national temperament of the three races does not the least reveal itself in the terrible conceptions which have been accomplished, in complete agreement, by men of the same mentality in Moscow, Buda Pesth, and Munich.

>From the very beginning of the dissolution in Russia, Kerensky was on the spot, then came Trotsky, on watch, in the shadow of Lenin. When Hungary was fainting, weak from loss of blood, Kunfi, Jaszi and Pogany were waiting behind Karolyi, and behind them came Bela Hun and his Staff. And when Bavaria tottered Kurt Eisner was ready to produce the first act of the revolution. In the second act it was Max Lieven (Levy) who proclaimed the Dictatorship of the Proletariat at Munich, a further edition of Russian and Hungarian Bolshevism.

So great are the specific differences between the three races that the mysterious similarity of these events cannot be due to any analogy between them, but only to the work of a fourth race living amongst the others but unmingled with them.

Among modern nations with their short memories, the Jewish people...Whether despised or feared it remains an eternal stranger. it comes without invitation and remains even when driven out. It is scattered and yet coherent. It takes up its abode in the very body of the nations. It creates laws beyond and above the laws. It denies the idea of a homeland but it possesses its own homeland which it carries along with it and establishes wherever it goes. It denies the god of other peoples and everywhere rebuilds the temple. It complains of its isolation, and by mysterious channels it links together the parts of the infinite New Jerusalem which covers the whole universe. It has connections and ties everywhere, which explains how capital and the Press, concentrated in its hands, conserve the same designs in every country of the world, and the interests of the race which are identical in Ruthenian villages and in the City of New York; if it extols someone he is glorified all over the world, and if it wishes to ruin someone the work of destruction is carried out as if directed by a single hand.

The orders come from the depths of Mysterious Darkness. That which the Jew jeers at and destroys among other peoples, it fanatically preserves in the bosom of Judaism. If it teaches revolt and anarchy to others, it in itself shows admirable obedience to its invisible guides.

In the time of the Turkish revolution, a Jew said proudly to my father: 'It is we who are making it, we, the Young Turks, the Jews.' During the Portuguese revolution, I heard the Marquis de Vasconcellos, Portuguese ambassador at Rome, say 'The Jews and the Free Masons are directing the revolution in Lisbon.' Today when the greater part of Europe is given up to the revolution, they are everywhere leading the movement, according to a single plan. How did they succeed in concealing this plan which embraced the whole world and which was not the work of a few months or even years? They used as a screen men of each country, blind, frivolous, venal, forward, or stupid, and who knew nothing. And thus they worked in security, these redoubtable organizers, these sons of an ancient race which knows how to keep a secret. And that is why none of them has betrayed the others." (Cecile De Tormay, *Le livre proscrit*, p. 135; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, pp. 141-143)

"In our decrees, it is definitely proclaimed that religion is a question for the private individual; but whilst opportunists tended to see in these words the meaning that the state would adopt the policy of folded arms, the Marxian revolutionary recognizes the duty of the state to lead a most resolute struggle against religion by means of ideological influences on the proletarian masses." (The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 144)

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"The idea of authority, and therefore the respect for authority, is an anti-Semitic notion. It is in Catholicism, in Christianity, in the very teachings of Jesus that it finds at once its lay and its religious consecration." Kadmi Cohen, p. 60; The Secret Powers Behind Revolution, by Vicomte Leon de Poncins, p. 192)

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"The extraordinary Commissions are not a medium of Justice, but 'of extermination without mercy' according, to the expression of the Central Communist Committee. The extraordinary Commission is not a 'Commission of Enquiry,' nor a Court of Justice, nor a Tribunal, it decides for itself its own powers. 'It is a medium of combat which operates on the interior front of the Civil War. It does not judge the enemy but exterminates him. It does not pardon those who are on the other side of the barricade, it crushes them.'

It is not difficult to imagine how this extermination without mercy operates in reality when, instead of the 'dead code of the laws,' there reigns only revolutionary experience and conscience. Conscience is subjective and experience must give place to the pleasure and whims of the judges.

'We are not making war against individuals in particular,' writes Latsis (Latsis directed the Terror in the Ukraine) in the Red Terror of November 1918. 'We are exterminating the Bougeoisie (middle class) as a class. Do not look in the enquiry for documents and proofs of what the accused person has done in acts or words against the Soviet Authority. The first question which you must put to him is, to what class does he belong, what are his origin, his education, his instruction, his profession.'" (S.P. Melgounov, La terreur rouge en Russie de 1918 a 1923. Payot, 1927; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 147-148)

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"In 1923, Trotsky, and Lunatcharsky presided over a meeting in Moscow organized by the propaganda section of the Communist party to judge God. Five thousand men of the Red Army were present. The accused was found guilty of various ignominious acts and having had the audacity to fail to appear, he was condemned in default." (Ost Express, January 30, 1923. Cf. Berliner Taegeblatt May 1, 1923. See the details of the Bolshevist struggle against religion in The Assault of Heaven by A. Valentinoff (Boswell); The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, p. 144-145)

"There is in existence a plan of world organization about which much has been said for several years past, in favor of which determined propaganda has been made among the masses, and towards which our present rulers are causing us to slide gradually and unconsciously. We mean to say the socialist collectivist organization. It is that which is the most in harmony with the character, the aptitudes and the means of action of the Jewish race; it is that which bears the signature, the trade-mark of this new reigning people; it is that which it wishes to impose on the Christian world because it is only by this means that it can dominate the latter.

Instead of wearing a military or political character, the dictatorship imposed by the Jewish race will be a financial industrial, commercial dictatorship. At least for a time, it will show itself as little as possible. The Jews have endowed the commercial, industrial and financial world with the Joint-Stock Company, thanks to which they are able to hide their immense riches. They will endow the entire Christian world with that which they have bestowed on France: the Joint-Stock Company for the exploitation of nations called Republic, thanks to which they will be able to hide their kingship.

We are moving then towards the Universal Republic because it is only thus that Jewish financial, industrial and commercial kingship can be established. But under its republican mask this kingship will be infinitely more despotic than any other. It will be exactly that which man has established over the animal. The Jewish race will maintain its hold upon us by our needs.

It will rely on a strongly organized and carefully chosen police so generously paid that it will be ready to do anything just as the presidents of republics, who are given twelve hundred thousand francs and who are chosen especially for the purpose, are ready to put their signature to anything. Beyond the policy, nothing but workmen on one side, and on the other engineers, directors, administrators. The workers will be all the non-Jews. The engineers, directors and administrators will, on the contrary, be Jews; we do not say the Jews and their friends; we say, the Jews; for the Jews then will have no more friends. And they will be a hundred times right, in such a situation, to rely only upon those who will be of the 'Race.' This may all seem impossible to us; and nevertheless it will come about in the most natural way in the world, because everything will have been prepared secretly, as the (French and Russian) revolution was.

In the most natural way in the world, we say, in this sense that there must always be engineers, directors and administrators so that the human flock may work and live and that, furthermore, the reorganization of the world which we shall have disorganized cannot be operated savvy by those who will have previously gathered in wealth everywhere.

By reason of this privileged situation, which we are allowing to become established for their benefit, the Jews alone will be in a position to direct everything. The peoples will put their hand to the wheel to bring about this state of things, they will collaborate in the destruction of all other power than that of the State as long as they are allowed to believe that the State, this State which possesses all, is themselves.

They will not cease to work for their own servitude until the day when the Jews will say to them: 'We beg your pardon! You have not understood. The State, this State which owns everything, is not you, it is us!' The people then will wish to resist. But it will be too late to prevent it, because all moral

forces having ceased to exist, all material forces will have been shattered by that same cause. Sheep do not resist the sheep-dog trained to drive them and possessing strong jaws. All that the working class could do, would be to refuse to work. The Jews are not simpletons enough not to foresee that. They will have provisions for themselves and for their watch-dogs. They will allow famine to subdue resistance. If the need should arise they would have no scruple in hurling on the people, mutinous but unarmed, their police made invincible because they will be provided with the most up to date weapons against powerless mobs. Have we not already a vision of the invincibility of organized forces against the crowd (remember Tenamin Square in China).

France has known, and she has not forgotten the rule of the Masonic Terror. She will know, and the world will know with her the rule of the Jewish terror." (Copin Albancelli, *La conjuration juive contre les peuples*. E. Vitte, Lyon, 1909, p. 450; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, pp. 145-147)

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"Yes, certainly your Russia is dying. There no longer exists anywhere, if it has ever existed, a single class of the population for which life is harder than in our Soviet paradise...We make experiments on the living body of the people, devil take it, exactly like a first year student working on a corpse of a vagabond which he has procured in the anatomy operating-theater. Read our two constitutions carefully; it is there frankly indicated that it is not the Soviet Union nor its parts which interest us, but the struggle against world capital and the universal revolution to which we have always sacrificed everything, to which we are sacrificing the country, to which we are sacrificing ourselves. (It is evident that the sacrifice does not extend to the Zinovieffs)...

Here, in our country, where we are absolute masters, we fear no one at all. The country worn out by wars, sickness, death and famine (it is a dangerous but splendid means), no longer dares to make the slightest protest, finding itself under the perpetual menace of the Cheka and the army...

Often we are ourselves surprised by its patience which has become so well-known...there is not, one can be certain in the whole of Russia, a single household in which we have not killed in some manner or other the Father, the Mother, a Brother, a Daughter, a Son, some near relative or friend. Very well then! Felix (Djerjinsky) nevertheless walks quietly about Moscow without any guard, even at night... When we remonstrate with him for these walks he contents himself with laughing disdainfully and saying: 'What! They would never dare' psakrer, 'and he is right. They do not dare. What a strange country!'" (Letter from Bukharin to Britain, *La Revue universelle*, March 1, 1928; *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, p. 149)

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"All the cement floor of the great garage (the execution hall of the departmental {Jewish} Cheka of Kief) was flooded with blood. This blood was no longer flowing, it formed a layer of several inches: it was a horrible mixture of blood, brains, of pieces of skull, of tufts of hair and other human

remains. All the walls riddled by thousands of bullets were bespattered with blood; pieces of brains and of scalps were sticking to them.

A gutter twenty-five centimeters wide by twenty-five centimeters deep and about ten meters long ran from the center of the garage towards a subterranean drain. This gutter along, its whole length was full to the top of blood...Usually, as soon as the massacre had taken place the bodies were conveyed out of the town in motor lorries and buried beside the grave about which we have spoken; we found in a corner of the garden another grave which was older and contained about eighty bodies. Here we discovered on the bodies traces of cruelty and mutilations the most varied and unimaginable. Some bodies were disemboweled, others had limbs chopped off, some were literally hacked to pieces. Some had their eyes put out and the head, face, neck and trunk covered with deep wounds. Further on we found a corpse with a wedge driven into the chest. Some had no tongues. In a corner of the grave we discovered a certain quantity of arms and legs..." (Rohrberg, Commission of Enquiry, August 1919; S.P. Melgounov, La terreur rouge en Russie. Payot, 1927, p. 161; The Secret Powers Behind Revolution, by Vicomte Leon De Poncins, pp. 149-150)

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